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Lebanon ME1

For information on the topography, climate, agriculture, mineral wealth, railways, settlement pattern, productive capacity of the economy, and trade of the Levant coastland, see M1 Middle East, cat. 116, 21: Fisher, pp. 371-414.]

7: Gulick E-5 (1952) 1955 ME1 Lebanon ME1

in existence about fifteen years. The road from Shaykhan through Munṣif to Ḥilwi has been built since 1945, and the segment between the shrine of Mar Jurjis and Ḥilwi is not yet paved. The road which connects Lower and Upper Burbara is usable but definitely still under construction. The villagers are very conscious of the fact that their road system is a new phenomenon and that it is as yet incomplete. The automobile roads more or less follow the line of old paths many of which are still used. Although the paving of these is generally too rough for any sort of wheeled vehicle, it is essential for any kind of travel in the muddy rainy season.

It would be a great mistake to deduce from the map (Fig. 2) that the plan of these villages (or of any Lebanese villages) is derived from the roads which pass through them. Middle Eastern villages in general are house-clusters, sometimes approaching the southwestern pueblo in degree of compactness. One finds one's way from house to house by a maze of twisting paths, which become alleyways in the larger towns. The only suggestion of physical planning is the frequent occurrence of an open space, *sāḥa*, where the small shops and the church or mosque tend to be concentrated (Tannous, 1944, p. 528). In the minds of their respective inhabitants, the plan of the Lebanese village is very different from its counterpart in North America, in which the village green, the courthouse square, or Main Street are definitely centers. The new roads in al-Qurnī are recent impositions on the traditional culture. The one which longitudinally bisects Munṣif follows, in part, an old path, but a number of old buildings had to be torn down to make room for it.

We have already seen that al-Qurnī has no ground water resources. All the water which is used in the district is winter rain water which is collected, Bermuda style, from the roofs of the houses and stored in large, semi-subterranean cisterns of which there are a great number. The physical poverty of the district (cf. Thoumin, 1936, p. 129) is due to its geological structure which Fisher has described:

> Your village lies in a limestone area (middle Cretaceous) underlain by a thin bed of impermeable Cretaceous sands, clays and lignite, with Jurassic limestone lower still. A fault at Tartij [East of al-Qurnī] has exposed a small amount of the impermeable layer, so that there is a *chance* that very deep wells sunk at el Munṣif might reach this horizon. On the whole, though, I am not very sanguine, as I have found round Jounieh and Maameltein [South of Jbayl] the fact that intensive cultivation stops when these particular outcrops are reached. Also, there is a break (at Tartij) with the main anticline of the mountains, so large springs are ruled out. The sudden change from a point N. of Jounieh from intensive garden cultivation to a sterile garrigue corresponds with the beginning of the limestone-marl outcrops. (W. B. Fisher, Personal Communication, Nov. 13, 1952.)

Before proceeding to a discussion of the flora and fauna of the district, it should be mentioned that at Ḥilwi there *are* two springs. Both, however, are small, and

7: Gulick E-5 (1952) 1955 ME1 Lebanon ME1

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FIG. 2. AL-QURNI

only one yields potable water—hence the name of the hamlet, which means "sweet."

The sparse natural flora of al-Qurni is an excellent example of garrigue which is widely distributed around the Mediterranean in districts which feature thin soils and calcareous outcrops. Comparing garrigue to the relatively more lush vegetation typical of the French Provence, Fisher says:

7: Gulick E-5 (1952) 1955 ME1 Lebanon ME1

Evergreen oaks, which are tolerant of greater acidity, persist,—although at wider intervals than in true maquis—but tall shrubs are much less common, and a low scrub of dwarf bushes and thorns take their place. Because of the more open nature of this vegetation, which rarely exceeds 5 feet in height, perennial plants can develop, and for some weeks after the spring rains, a carpet of flowers and herbs makes a striking display. Garrigue is often discontinuous, with bare patches of soil and rock interspersed with plants. (Fisher, 1950, p. 71.)

Mammalian fauna are very sparse indeed; as a matter of fact, as far as the writer knows there is virtually none. Snakes, however, are fairly numerous, are all regarded as being poisonous, and are killed on sight. Small lizards, spiders, six-inch centipedes, snails, scorpions, and large, wood-eating beetles are prominent among the other creatures which were observed. Birds are few, probably because those which venture into the district are generally shot, even if they are as small as sparrows. Flies are numerous, and there are some mosquitoes.

THE DISTRICT OF AL-QURNI

Now that its physical characteristics have been described, the question arises, On what basis can al-Qurni be considered to be a distinct district? The name, according to several informants, means "corner," and it is the impression of the writer that it is used primarily only by the inhabitants of the district itself. True, in terms of terrain, it has two features which set it apart from the land immediately surrounding it. It rises particularly sharply and suddenly from the sea; and from the south, say from the hamlet of el-Burj, the ridge upon which Rihani and Jiddayil are built looms up definitely higher than the nearer land, from which it is separated by an arroyo, the Wadi Ba'ishta. These distinctions are, however, rather minor, and, as far as is known, the people themselves do not perceive them. Within al-Qurni there is little of a physical nature to account for its being set apart as a unit. The land is sharply rolling, and the terrain consists, essentially, of three ridges which run roughly at right angles to the shore line. Upon the largest and highest of these, the three northern villages are built. Shaykhan and Mansif are on the second, middle one; and the third has been commented upon above. Such features are typical of most of the coastal zone from Juni to Tripoli.

Al-Qurni is not a political entity. It is simply a locality in Kisrwan, one of several districts in the Province of Mount Lebanon which is one of the five provinces into which the Republic is divided. Al-Qurni does contain six political units, each with its elected mayor and council, as well as its own church. These are the villages of Bsebrin, Ghazzrun, Shaykhan, Mansif, Jiddayil, and Rihani. Lower Bsebrin is merely an adjunct of the village proper. For political purposes, Bukh'an is part of Ghazzrun. Hilwi and 'Ariqi belong to Mansif. Ba'ishta is part of Rihani. For other than political purposes, the people consider themselves to be seven, rather than six, villages, separating Bukh'an from Ghazzrun. Of the seven,

7: Gulick E-5 (1952) 1955 ME1 Lebanon ME1

Munqid is by far the largest, being at least twice as large as Jibbayil which is the second in size.

Al-Qurai is a unit because its inhabitants consider it to be one. Within it, the individual villages regard themselves as independent, and the people even recognize minor cultural differences. For example, it was said that the phoneme *ao* is pronounced slightly differently in Bteboura, Munqid, and Jibbayil; that the people of one of the villages always marry people from the other villages rather than their own; that the women of one of the villages are more quarrelsome than those of another; and so on. Yet, in relation to the outside, al-Qurai is a unit. Why? It is not because of sheer proximity, although of course this helps. The reason is that, with minor exceptions concentrated in Jibbayil, al-Qurai is exclusively Greek Orthodox in religion and is completely surrounded, in depth, by Maronite (technically Roman Catholic) villages. In 1921, Kisrawan had a resident population of 41,004, plus an emigrant population of 14,290. Of the residents, 34,395 were Maronites, 2,629 were Mitwali (Shi'a Muslims), and 1,910 were Greek Orthodox (all figures from Hitti, 1936, pp. 410–11). Virtually all of the last must have been counted in al-Qurai.

It has not been possible to go very far into this study without encountering the phenomenon of units of loyalty and identification. Since this topic will occupy an increasingly important position as we proceed, nothing more will be said about it at this point, except this: Beyond, and except for, kinship and local connections, sectarian affiliation in the Middle East is the strongest bond which can unite a group of people and the most impenetrable barrier which can separate one group from another.

FROM BEIRUT TO MUNQID

Placed in its physical and cultural context, let us now turn to the village of al-Munqid itself. It might be asked why a community of farmers should settle in such an unfavorable environment in the first place. A tentative answer to this question will be presented in the chapter, "The Patterns of Culture Change." It might also be asked why, once established, such a community should grow greatly in size and continue to function even through periods of great economic difficulty. This is an easy question to ask. The remainder of this work is, essentially, an attempt to answer it.

Let us, now, in imagination, go to Munqid by automobile from Beirut. The trip will take perhaps an hour and a quarter.

Between Beirut and the mouth of the Dog River the road is lined, for the most part, with banana and citrus plantations, and lush stands of tall reeds. Beyond the river, however, the citrus plantations cease, but the banana plantations continue. We notice that water is brought to them in open cement conduits. On the upper slopes to our right, we pass innumerable small villages and their olive and fig orchards.

7: Gulick E-5 (1952) 1955 ME1 Lebanon ME1

Finally, we come to the town of Jbayl whose population was estimated in 1932 to be 5000, (Himadeh, 1936, p. 9). It is now probably considerably more. It is surrounded by banana plantations and is currently enjoying a period of prosperity and growth largely because of the recently installed irrigation system. The highway runs right through the commercial center of the town, and though we must be careful to avoid collision with heavily laden donkeys, sheep, fowl, men, honking taxis, trucks and buses, we are aware that the street is lined with small shops of all kinds. On our left we pass the local courthouse, a neat modernistic structure from which the national flag flies, and around which stand or sit a few members of the national gendarmerie, in khaki uniforms, with rifles slung over their shoulders. If our eyes are sharp, we will notice also, a small sign which reads "Fouilles de Byblos," with an arrow pointing towards the sea. And in this direction we can hardly fail to miss seeing the cavernous vault which is all that remains of the upper levels of a castle built by the Crusaders. If we have prepared ourselves properly, we will know that this ruin is surrounded by others of much greater age which attest to the fact that the bustle through which we are passing is but the current phase in the life of one of the oldest continuously inhabited sites in the world. Later we will learn that Jbayl is the primary marketing center of Munṣif.

Shortly after leaving Jbayl, we pass the unpaved road which leads to the large village of 'Amshīt built on a small rise in the land at some distance from the highway. We must deduce its identity from our map, for there is, as usual, no sign. After the rather sharp turn near al-Burj, the road dips downward and our view to the north is suddenly blocked completely by the ridge to which some reference has already been made. The ridge appears to plunge, at a moderately steep angle, directly into the sea, but we notice that the highway continues on around it. We, however, turn sharply to the right on a side road which we can see winds up the ridge. We stop, athwart the railroad tracks, to allow a man, whose head is swathed in a *kaffiyah* and crowned by an *agal*, to drive his herd of fat-tailed sheep across the road. He pays no particular attention to us, for he is a stranger here himself, though he has probably come this way for years. However, after we have wound our way upwards for a few minutes we pass a group of men who are lounging in the shade of a carob tree, eating lunch. They stare hard and fixedly at us, and one of them gets to his feet to have a better look. Our major ascent is finished when we reach the crest of the ridge, and we find on each side of the road the neat terraces of figs and olives which belong to Jiblayil. Soon the houses close in tightly, but briefly, on both sides. As we pass through, a rooster flaps across the road, just missing our wheels. A few human figures step out of doorways to see who is coming and stand staring at us. Off to the right of the straight road from Jiblayil to Shaykhan we see smoke pouring from the open top of a limekiln. To the left, still at some distance, we see, at last, the houses of Munṣif, ranging in color from white to tawny to grey. They are perched, seemingly on top

7: Gulick E-5 (1952) 1955 ME1 Lebanon ME1

of each other, along the flank of a crest which descends noticeably in the direction of the sea whose far horizon rises high in the western sky.

Shaykhan seems deserted as we drive through it, and then go down into Mansif. At first, olive terraces rise above us on the right and fall away below us on the left, but almost immediately they are replaced by houses. We stop in what appears to be the middle of the village, where no old car is parked and human activity is apparent. In the next half minute or so, a group of small barefooted boys, dressed in shorts, gathers, and they eye us intently as they talk among themselves in low tones. Across the road, an old man in a long striped gown leans on a heavy cane. While he stands looking at us, he is joined by a young man in a sport shirt and neatly pressed European-style trousers. Other figures appear, but no one moves, and everyone keeps his distance. Two women walk close by the car, peering into it as best they can without upsetting the large wicker trays which they carry on their heads. They do not stop, however, and disappear into a windowless building nearby. The loud chatter which has been coming from this building dies down suddenly to a murmur, and more people appear. Their faces seem expressionless except that they manage to convey a feeling of withdrawn, yet unabashed, curiosity. No one steps forward.

As we get out of our car, someone picks up a stone and hurls it at a large dog which has been barking savagely at us. It runs off, yelping. We approach the young man in European clothes and address him haltingly in Arabic, asking the whereabouts of one whose name we have been given. Almost before he has finished his reply, spoken in good English, the one we were seeking appears. We introduce ourselves, and he leads us to his house, elaborately inquiring after our health. Seated under his roof, we are offered cigarettes and small candies, soon his wife brings us coffee, and we experience for the first time the warm hospitality for which the people of Mansif are famous.

We have arrived and can begin our study.

9: Gulick E-5 (1954) 1956 ME: Lebanon ME:

THE MATERIAL BASE

THE PHYSICAL PATTERN OF THE VILLAGE

As a physical site, al-Mansūf has five parts (See Fig. 2): The hamlet of Ḥārat al-Ḥalabī and the three minor shrines each of which has been, at one time or another, the nucleus of a small house-cluster, and the village proper. The territory which belongs to the village is roughly triangular in shape. The apex of this triangle is at the eastern extremity of the village proper, the sides extend from the apex to the seashore which forms the base. The paths which lead from the village proper to the shore, via Mar Mūsā and Mar Mikhāʾīl, run along ridge crests. The boundaries of the village lie in the wadis (dry stream-beds) which are immediately adjacent to these crests, to the south and the north of them, respectively. All of the real property within the area thus defined belongs to the citizens of the village.

Ḥārat al-Ḥalabī owes its existence to its location on a main highway, near a small, shelter-ed cove, and, possibly, to the two springs which were mentioned in the previous chapter. The development and present significance of this hamlet will be discussed in subsequent chapters. Suffice it to say here that Ḥārat al-Ḥalabī has the most extensive fig orchards in the village, and, in a small building which is used as a store in the summer, there is a public telephone. This is the only electrical appliance of any kind, dependent upon a central public power system, in the entire village.

The shrines will be discussed in the chapter, "Formal Institutions." Of the three, only Mar Mikhāʾīl has recently had any significance as a residence site. At present, one family of outsiders lives there in the winter (See next two chapters). It will be noted that the site has a special name, Ṭurfā, besides that of the shrine.

The village proper (see map, Fig. 3) is built, as has been noted before, on the flank of a crest, extending in a northwest-southeast direction for the greater part of one kilometer and steadily decreasing in altitude from 300 meters above sea level in the southeast to 140 meters in the northwest. The highest houses in the southeast are virtually on the top of the crest. As the map and figure indicate, the village is also sharply tilted in a northeast-southwest direction. For the most part, the houses, as well as the terraces, are oriented longitudinally along the contours of the ridge. In the section of the village which lies to the south of the main road there is a very full distribution of functioning terraces, but in most of the northern part, terraces are either entirely absent or (except in the eastern extremity) fallen into ruins. In its essential details, this settlement pattern belongs to a type which is commonplace in Lebanon (Thoumin, 1936, p. 283).

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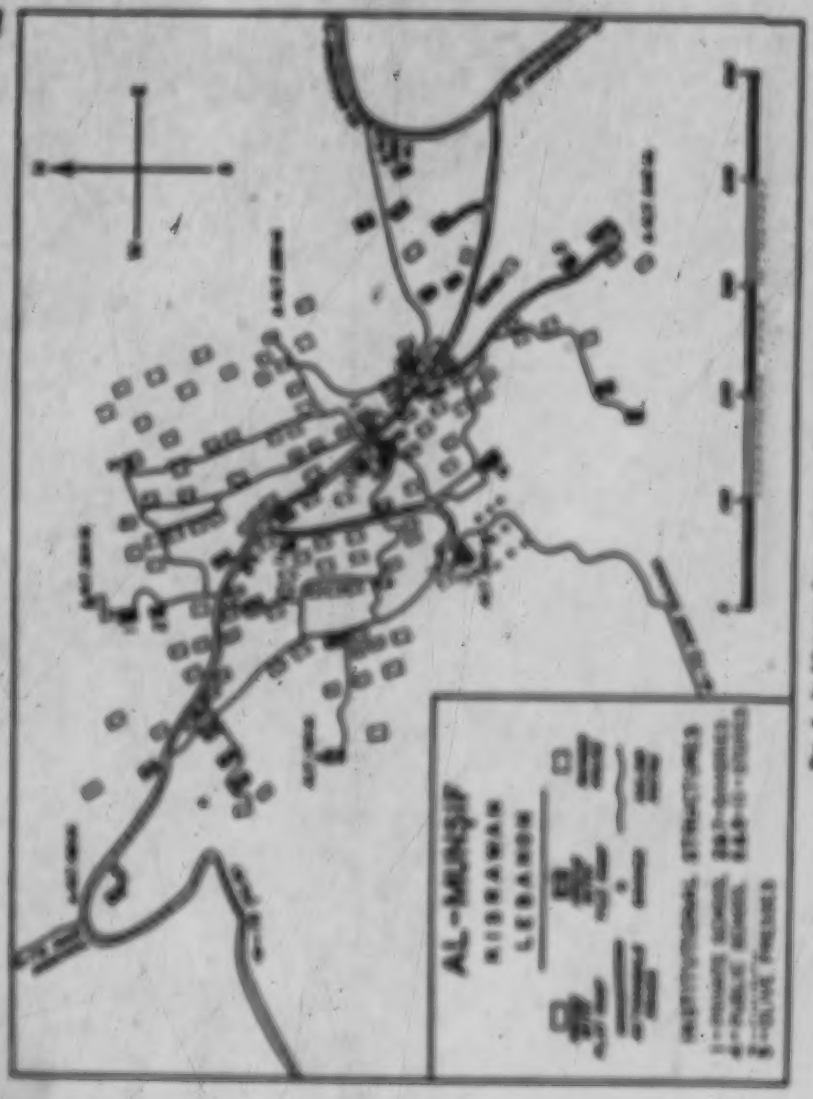

7: Gulick E-5 (1962) 1965 ME1 Lebanon ME1

361 103 Most of the territory of the village is divided into a large number of sections each of which has its own name. The map (Fig. 4) indicates the sections—*Ḥayy* (*ḥē*)—in the village proper. Most of these names are evidently very old, and those in the village proper were translated as follows: "fig place," "lowland" (i.e., the *wadi* which abuts it to the north), "infertile" (mostly bare rock), "surrounded" (connotation obscure), "lemon place" (no citrus plants are grown in the village), "little head" (a secondary crest, see Fig. 4, Sec. 33), "graves," "center of town" (*sahe*), "small green fertile place," "place of small olive press" (no longer so), and "priest's shrine" (obscure). Translations could not be obtained for a few others. Just outside the village proper there are two sections of whose names no one could even guess the meaning. They are probably not of Arabic origin. No particular name is given to some sections of the village proper especially in the central portion. The word *sahe* has been applied to part of this central portion for at least fifty years but apparently not much earlier than that. This suggests that the present concentration of commercial establishments (see map, Fig. 3) is relatively recent, for in general *sahe* means the part of a village where the stores are located.

These portions within the settlement which do not have specific names are generally referred to as *jinan*, which means the deep fertile soil which is usually devoted to the growing of vegetables. This is a generic term for this particular soil-type. Others in use in the village are *sahl* (plain—land without trees), *salikh* (land with trees), and *mulk* (orchards). Of these, the last is of particular interest. [42] *Mulk* really means "land held in fee simple." In Munqil, nearly all the land is divided in fee simple, and orchards are the most valuable property. *Sahl* is incorporated into some of the section names, but *salikh* and *mulk* are not, as far as could be determined.

On either side of the road leading to Ḥilwi (the old path which it superseded was called *tariq al-mughīra*—"road to the brackish spring"), there are eight named sections. Similarly, along the path which leads to Ḥilwi via Mar Mamma (*tariq al-Ḥilwi*—"road to the fresh-water spring"), there are twelve. In all, then, thirty-four named sections were recorded, and there are unquestionably a good many more. The names, in general, refer to physical characteristics of the land in question or to past owners or associated events; or their meaning is obscure or unknown. As far as could be determined, the named sections have no social significance except that they make it possible to specify exactly different parts of the village. This is very helpful in a situation where the individual's landholdings are usually widely scattered.

62 The map (Fig. 4) also indicates the division of the village into two halves: *ḥar fawqanni*, "the upper part," and *ḥar taḥtanni*, "the lower part." This division does, or at least did, have social significance. It was stated that up to about eighty years ago, the upper part was completely dominated by Maximal Lineage A, the lower part by Maximal Lineage C. (Further discussion of this matter must wait

FIG. 4. AL-MUNSIF: NAMED SECTIONS

7- Gulick E-5 (1952) 1955 ME1 Lebanon ME1

till the chapters on "Kinship Structure and Marriage Patterns" and "The Patterns of Culture Change.")

BUILDINGS, HOUSES, AND HOUSE-TYPES

The map (Fig. 3) indicates the location of the institutional buildings in the village proper.[1] Four of the six shops (sing. *dikkaan*, plur. *dakaakiin*) are concentrated in the *sahe*. Actually, building 9 was not open during the period of study, but building 6 is partitioned into halves in each of which there is an independent shop. Building 10 is also partitioned, one half being devoted to a shop whose proprietor is also a butcher. The other half is open when the need arises, being the place of business of one of the two barbers. Building 11, an old house, is occupied by the fifth shop, open only at times, which specializes in cloth. The sixth shop, also not of the "general-store" type, is located in the house of its proprietor, farther down the main road. The two schools are rather widely separated, but this is probably accidental since the location of the private school is determined by the fact that it occupies the lower floor of the master's own house. Similarly the two bakeries, one in the *sahe*, are immediately adjacent to the houses of their respective owners, one of whom is the private school master. Building 5 is the only one in the village which is entirely devoted to an olive press. There are, however, two other presses in the village proper (one in the lower part of the one remaining occupied house in the al-Wastiyya section, the other in the lower part of a house near the meeting point of the Sar at-Tiini and Dayr al-Qassis sections); there is a third under construction in the eastern end of the *sahe*, and a fourth at Hilwi. Two of these presses are specialized for the reduction of carob pods to a mush from which *dibs*, a kind of jam, is made. There is also a mill, operated by a German-made gasoline engine, which is part of the store in building 8. The upper story, and part of the lower story, of building 8 is occupied by one of the Affiliate Families (see next chapter) of the village.

It has been noted that the long axis of most of the houses is parallel to the contours of the ridge, often flush with terrace walls. Not infrequently the paths between the houses are, in fact, the tops of wide terrace walls, and sometimes these are two or three feet higher than the earth which they support.

The great majority of the houses have two levels. In some cases these are directly superimposed. In many others, they are staggered, so that the roof of the lower level forms a very useful terrace which is flush with the floor of the upper level. There are invariably separate entrances to the upper and lower levels. The writer is aware of not a single instance of interior staircases leading from one level to another. Probably the reason for this is that staircases would take up a great deal of room which cannot be afforded. Frequently, the pitch of the ground is such that one can simply walk onto the roof of a house directly or by a very short flight of steps. More frequently, however, one must climb onto roofs, either on

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FIG. 6. AL-MUNŞIF: HOUSE OWNERSHIP BY MAXIMAL LINEAGE

7: Gulick E-5 (1952) 1955 ME1 Lebanon ME1
[Munsif]

a particularly unfavored district in the physical sense—more favored districts had already been occupied by others.

We have seen that the village territory was subsequently divided into three equal parts, each of which came in time to be dominated by a particular lineage, each descended from a son of the founder. The main house cluster was said to have been first located somewhat below the church, in a recess. This location made the community completely invisible from the coastal highway, and this was described by one informant as a necessary defensive measure. He added that he had heard that in the old days, when men went down to Ḥilwi to work their fields, they went in armed groups to protect themselves against marauding bands of Muslims. This was presumably during the century and more of virtual anarchy which followed the reign of Fakhr al-Din II. As the village grew in population, the house cluster was extended up and along the crest of the ridge, lineage A occupying the upper part, lineage C the lower part. Lineage B members lived mostly at ʾAraḥi, surrounding the shrine of Mar Mukhail, and only very recently moved entirely into the eastern and upper portions of the main house cluster.

We have seen that at present the ownership pattern of the houses still reflects the clustering of the houses by maximal lineage. Some of the exceptions to this patterning, especially in the highest part of the village, are due to very recent purchases of land and new construction. Those in the center, however, were explained by one informant as follows: "Maybe a hundred years ago many people were very poor. They sold their land to people in ʿAmshit. Then later some others bought it again. We don't know who they all were. People went to America to make money and then they came back."

There is at hand what might well be external evidence of this episode. Churchill (1853, vol. 1, pp. 72–73), writes of the spectacular rise of one Michael Toubea, a Maronite from ʿAmshit, "Making his native village of Amshet the centre of his operations, he conceived a system which soon brought him into intimate relations with the entire neighboring population—that of making advances of money on the silk crops. . . . Toubea has become an extensive landed proprietor, and as a landlord his character is unimpeachable."

Until about seventy-five years ago, Munṣif was a very nearly self-sufficient and self-contained community. We can assume that a good proportion of its wheat always had to be imported. As a matter of fact, Ḥilwi used to serve as a point of entry for imported goods which were brought to it by boat, this mode of transportation being cheaper, safer, and easier than overland transport. It was also, apparently, a regular practice for a number of men to do seasonal wage labor in other districts. One specialty of this type, which was hazardous but profitable, was sponge-diving.

But these activities do not seem to have essentially lessened the village's cultural isolation. It was common in those days, according to one informant, to en-

7: Gulick E-5 (1952) 1955 ME1 Lebanon ME1

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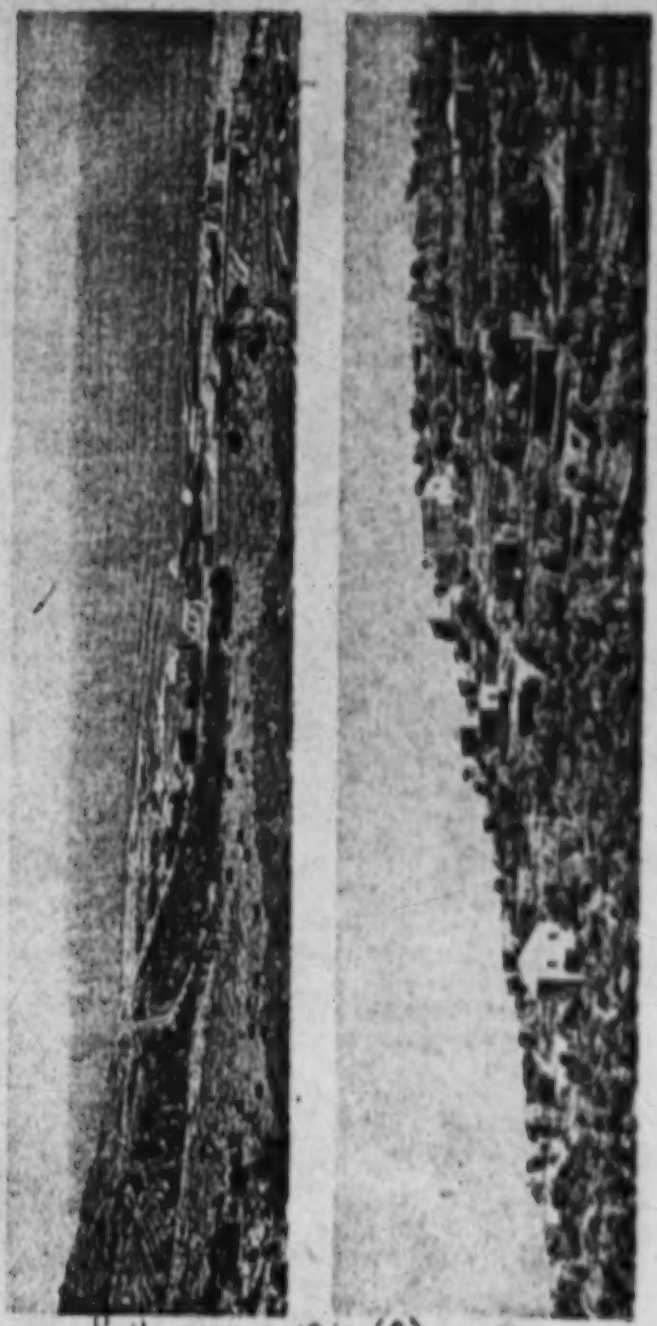

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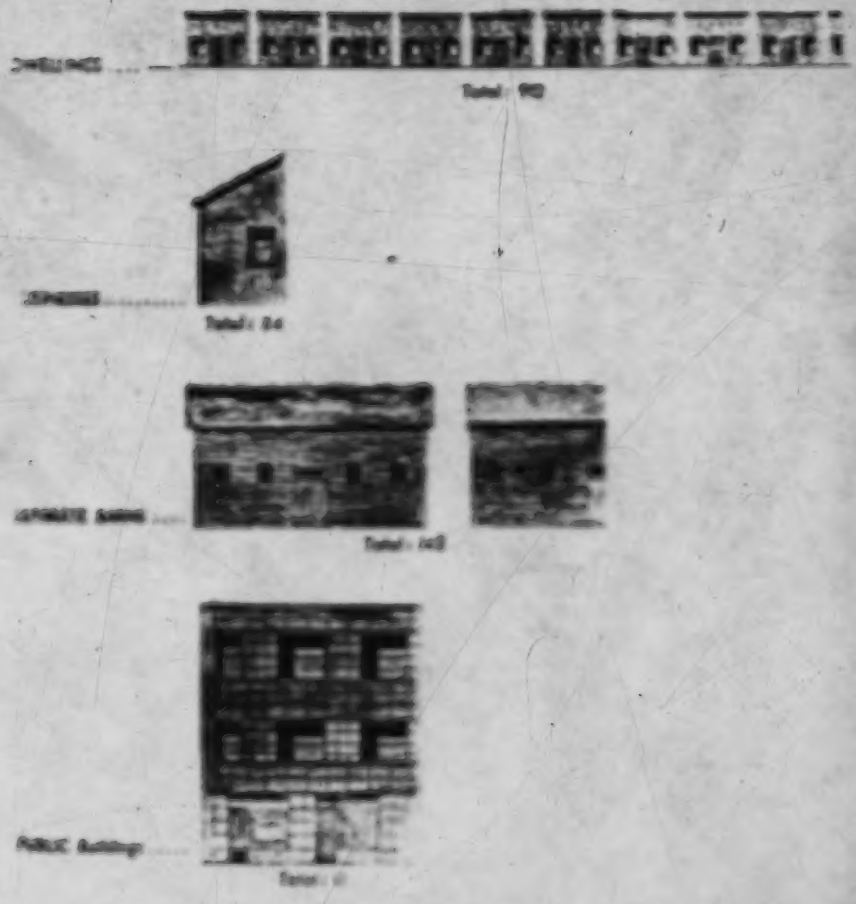
BUILDINGS

Five project villages
Each unit represent 100 buildings



9:Lebanon G-5 (1952)1953 MEI Lebanon MEI

VILLAGE SURVEY

KASMIE RURAL IMPROVEMENT PROJECT

LEBANON

BY

William W. Goeren,
Miles Pennott,
Gabriel Nagar[1]

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The five villages to be affected by the Kasmie Rural Improvement Project are located along the northern branch of the Kasmie Irrigation Canal. The area comprising these khurays[2] includes land largely lies above the Kasmie Irrigation Project which, when completed, will service the rich coastal plain extending from Naida in the north to Ras-El-Ain three miles south of Tyre. The Kasmie Irrigation Project was begun under the French Mandate, continued during the British occupation, and partially completed under the Lebanese Republic. Due to a lack of funds, work on the project was discontinued in 1950 when about half of the canal area to be irrigated was under operating canals. It covers an area of 30,000 dunums of land and extends a length of 37 kilometers (23 miles). It averages 1.3 kilometers (one mile) in width. The completed portion of the irrigation works supplies water to prosperous new citrus orchards, banana groves and vegetable gardens.

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[1] Mr. Goeren is land agricultural economist with the Litani River Investigation Group and Chief of the Rural Statistical Surveys Project. Mr. Pennott is an associate professor of economics at the American University of Beirut who participated in this study as a consultant to the Lebanese Ministry of National Economy. Mr. Nagar is a junior economist on the staff of the Litani Group.

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[2] In the Arab Middle East the English term, *village*, can mean either the built-up area alone or the built-up area and all the surrounding land claimed by the villagers, subject to legally approximate use. To avoid misconception, two Arabic terms have been adopted. The term *khuraiy* is used to denote the larger concept which includes the built-up area and other lands appurtenant to it. The term *dar'aiya* is used to designate the built-up area on the town itself. Size, either of population or land area, is not involved in the use of these concepts.

9:Lebanon G-5 (1952)1953 MEI Lebanon MEI

Physical Description of Area

361 The coastal plain in the Kasmie area is bounded by the Mediterranean Sea on the west and
132 the Lebanon range on the east. The climate is Mediterranean with dry summers, nearly all of the
184 rain falling between October and May. The soil is chiefly a heavy clay. Much of this coastal area
941 is suitable for irrigation. While some of the land is rocky and in the United States would not be used for farm land, nearly all land capable of cultivation has been brought under the plow. The steeper slopes are protected from serious erosion by rock wall terraces. The climate is favorable to the growth of temperate and sub-tropical crops. Citrus fruits, bananas, vegetables, and cereal crops are found in abundance.

361 The major markets for the products of the five villages are Beirut and Saida. All of the project
491 and control villages are linked to the Tyre-Sale-Beirut main coastal road by gravel surfaced roads
487 except for Loubya and Sakmakiyah, which are approximately equal roads. In no case is the dirt road
494 more than two miles from the main road. The traffic on this road is heavy and trucks and buses are frequently available for taking produce to Sida or Beirut. These towns are 32 and 62 miles, respectively, distant from 'Adloun, the most northerly village.

Village Government

622 The five villages included in the Kasmie Rural Improvement Project have a similar form of
623 local government. Each village has a mukhtar (mayor) who is elected in a more-or-less democratic
471 manner. In each village there is also a board of eldermen or village elders. This board is also
555 elected in other and it consists of from two to six members. The mukhtar is generally the largest landowner or operator and one of the wealthier men in the village. The elderman as well are among the more well-to-do villagers. However, the concept of wealth is relative. Often the buildings owned by local villagers may be large in comparison with others in their own community, but small indeed when compared to the sheaf buildings in the village controlled by persons living outside the village. The common fellah can see major improvements by his peers in this area whereby he has such aspirations in the town.

N.Lebanon G-8 (1952/1953) ARE Lebanon ARE

Farm Organization

The isolated farmhouse, typical of agriculture in the United States, is rarely seen in Lebanon. In the five project villages nearly all farmers live in the *dai'ah* or built-up area. Their wooden plows, harrows, and other farm equipment are stored each day in their houses in the *dai'ah*. Often a stable is connected to or is part of the living quarters to take care of the family cow or other livestock. The concentration of dwellings in our area in the Middle East often results in a considerable expenditure of time in walking to fields located sometimes two or five miles from the village. In the project villages the land lies in a narrow strip. Farms on the far ends require an hour or more to reach by walking.

The share-tenant or small landowner has a cow or two which he depends on for draft and milk, a simple wooden plow, and a few other simple hand tools. These comprise his capital equipment. The field work is shared by all the members of the family, although in this *dai'ah* modern area there is a fairly rigid division of labor between the sexes. Plowing is a man's work, while rarely will a man be seen carrying water from the village fountain.

In the project area no evidence is seen of tractors, harrows, mechanical threshers, or other mechanized farm equipment except on one or two large farms operated by non-resident owners. None of the project villages has electric power. Farm organization is based upon an intensive use of labor rather than capital. Low wage rates and an ample supply of laborers combine to make the use of labor more advantageous than mechanization. In 1952 the prevailing rate for farm laborers was LL. 3 (about 85 cents) for men and half that for women per 12 to 13 hour day.

Most of the project villages have a plot of land called the *baidar* where the villagers, often working in common, thresh their grain. Here the wheat or other seed crop is placed after it is brought from the field. For month after month in the summer, one finds the men pulling behind them a *mourej*, a flat board the underside of which is dotted with protruding stones or jagged pieces of metal. The farmer's wife or a small boy rides on this and with a stick directs the oxen over a layer of grain. In this way the kernels of grain are loosened and the straw is cut like fodder. In order to separate the kernels of grain from the chaff, the farmer tosses the mixed grain and chaff

434 It is evident that in all the villages the great majority of the breadwinners must depend on sources of income other than their own lands. Therefore, younger members of the family seek income outside of the village, while the former himself must work part-time for one of the larger landlords or the oil company, hold a government job, get money from abroad, or subsist on a very low level.

Physical Description of Project Villages

592 It is not possible to describe with statistical accuracy the average village homes in the project 345 area. A very general description must suffice until more detailed investigation is available. Homes are usually one-story stone structures of one or two rooms. They do not have electricity or running water. Usually the animals are accommodated in a stable connected to the house, or in a room in the house itself.

364 The villagers do not seem to be concerned with keeping their surroundings sanitary. In none 541 of the villages is there any attempt to collect and properly dispose of garbage. The uniform practice 794 is to throw it in the fields. There are few toilets. Stone walls and fields close to crops seem to 515 serve commonly used for sewage disposal. To serve the 3,602 people in the project area there are only 82 pit privies. There are no tubs or showers. Homes have no screens and flies are free to communicate food and mosquitoes to carriers and transmit disease.

515 Women are nearly always seen and clean and the people attempt to clothe themselves decently 602 with well-scrubbed garments. Though extremely poor, the village family is very hospitable and 579 insists on sharing with a guest its meager supply of cigarettes or treasured coffee and sugar.

361 In the five project villages there are 1,100 buildings. This number includes 912 dwelling units, 36 business establishments, 105 separate barns and 11 public buildings. A detailed breakdown of the types of buildings by village is shown in Table VIII. Included in the category of public buildings are seven mosques, Sarafand and En-Nastiyah have two mosques each, while in each

3.6 Of the other three project villages there is one mosque. There are no Christian churches here as this region is populated by Muslems of the Shen'ish sect. These are often referred to as Mirmadis and [illegible] are followers of the descendants of Ali.

3.6 The 912 dwelling units in the five project villages house an average of 6.1 persons per unit. A positive building trend has taken place in the area during the past five years. For this period, only 7 fellows reported more buildings were down or otherwise made uninhabitable than were reconstructed. In the other four villages the opposite trend was reported. No attempt was made to determine the types of units constructed and heavy reliance should not be placed on Table IX, «Construction Trend in Last Five Years», for the data in this table are subject to a high degree of error.

Business and Industry

3.6 In the project villages the business district generally is composed of a few small shops selling meat, grain, groceries, small items of hardware, and a limited amount of other items. In these five villages there is a total of thirty-four small shops. There are 17 general stores, 10 meat stores, 2 barber shops and 4 cafés. As the shopping centers of Berrar and Saida are easily accessible by low-cost bus transportation, general stores carry only those items in daily demand. Several of the cafés service the main Berrar-Saida Tyre road. Of all the businesses, only three cafés employ the services of permanent other than the proprietors. Only the village of Loudrye lacks any form of business center.

It is interesting to note that in these small villages the most shops often cooperate by assigning specific days of operation for each shopkeeper. On days allotted to one shopkeeper, the customers will hang from his booth, and nearby most shops will be closed. All the stores are extremely small and require but a meager capital investment.

4.2.5 There are no power-operated factories in the project area and very few home industries or handicraft enterprises. Two hand-operated olive presses were reported at Sidjakrish and one at Loudrye. With no wood or mineral resources on hand and with no electrical power available, the total lack of village industrialization is not surprising.

[Following p. 29 (C)]

361

[For proper assembly of the map on p. ix, follow the diagram below:]

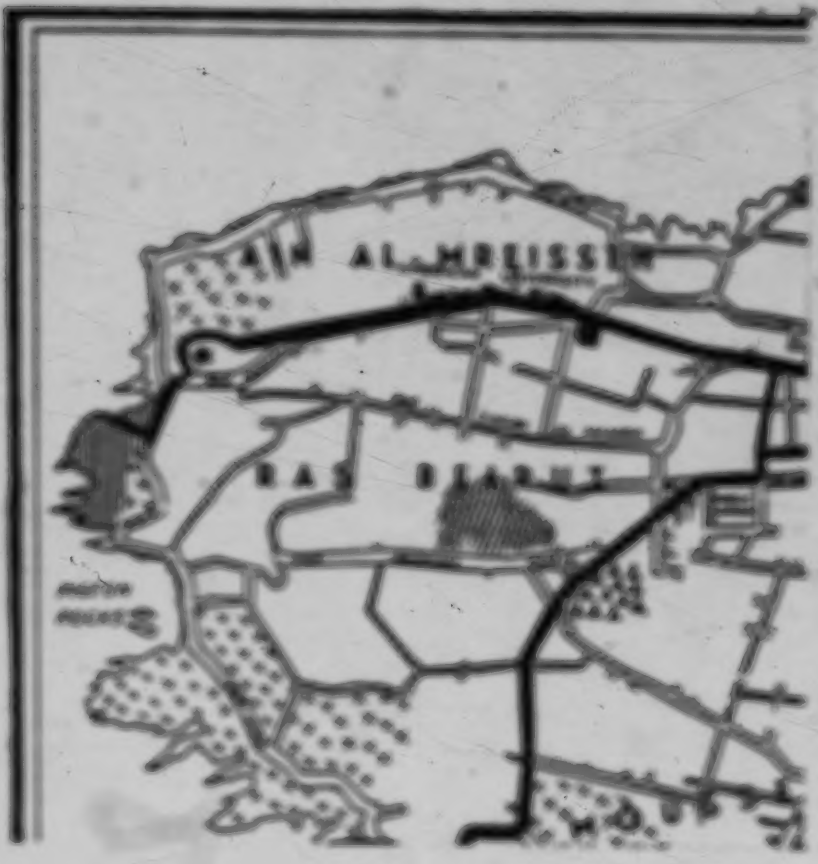
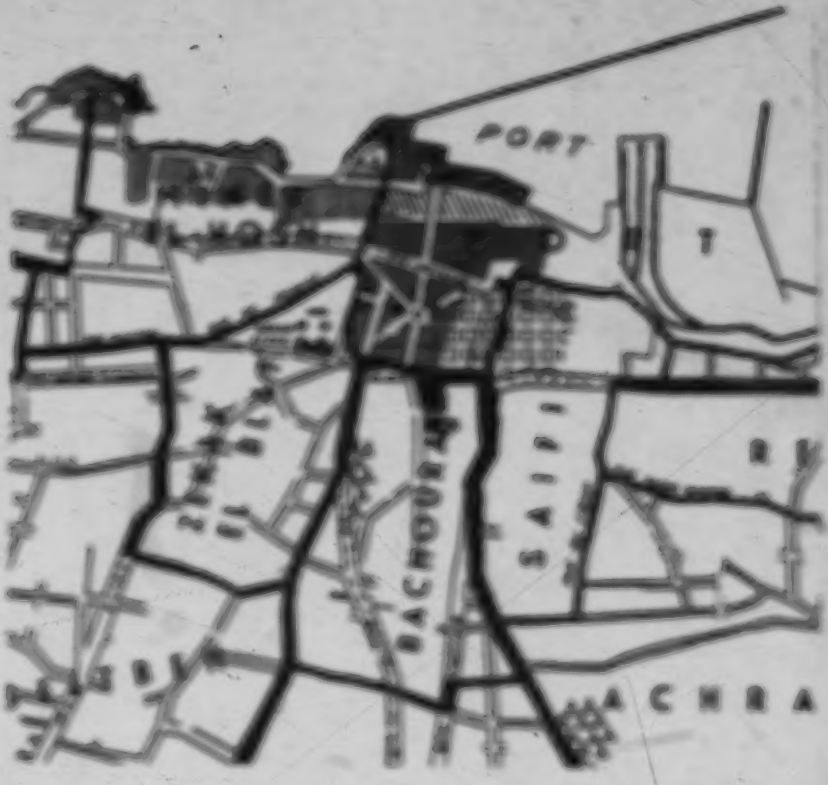


Fig. 1x(A)

361

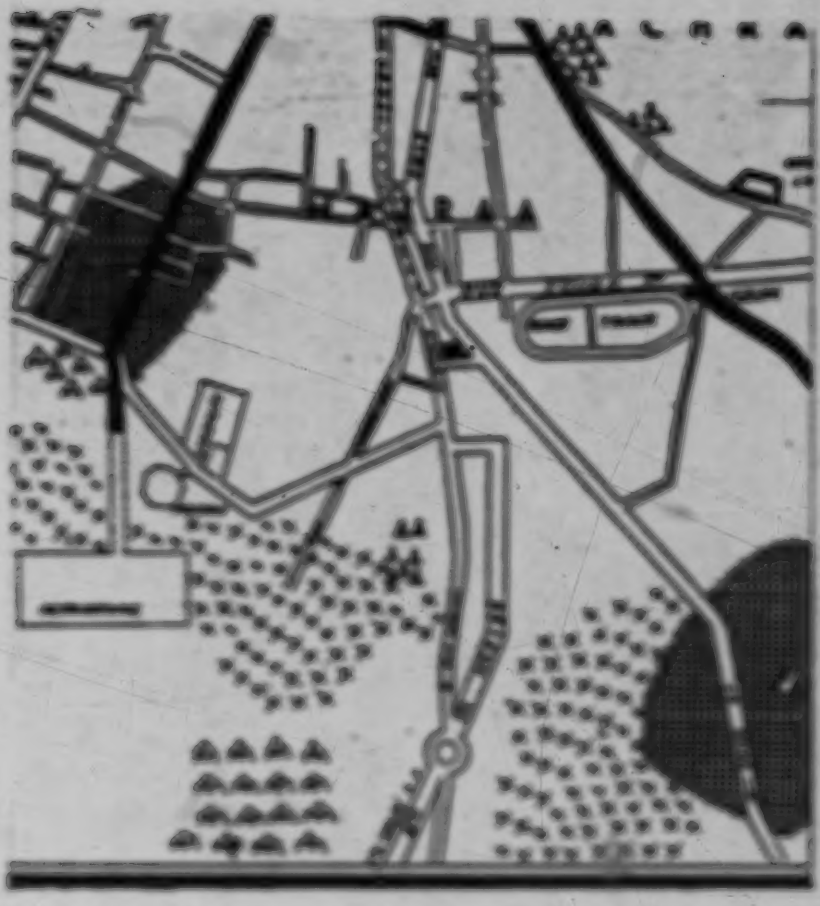


p. 22 (B)

ص ٤٤ (ع)

I PORT
II MINET EL-HOSN
III ZEKAK EL-BLAT
IV BACHOURA
V SAIFI
VI MEDAWAR
VII IBHEIL
VIII ACHRAFIYEH
IX MAZRAA
X MOUSSEITBEH
XI RAS BEIRUT
XII AIN AL-MREISSEH
BEIRUT

م. إذ (٥)



p. 25 (e)

ITD

The schedule included a number of questions designed to find out the status of housing in Beirut. These included the age of buildings, construction materials, building installations, condition of buildings, amount of crowding, and extent of home ownership.

7.1 Type of dwelling, Table 9A

Beirut is a city of multiple family residences. Sixty-five percent of the sample was composed of residential buildings with two or more families in residence while only eighteen percent were single family. When it is realized that a good many of these one family houses are shacks it can be seen that the single family ville is not characteristic.

7.2 Basis of occupation of household, Table 9B

Ownership of buildings has been achieved by a quarter of our sample which corresponds with our results showing most dwellings to be in multiple family buildings.

7.3 Building material used in dwelling, Table 9C

Almost the entire city is built either of stone or concrete (96 %). The former are usually of tin. The poverty stricken tin shacks represent a fraction of the total (3 %). Wood is much too expensive for construction purposes as it must be imported. One result of this is that fire is an almost non-existent danger. Beirut is probably better housed in all but the poorest sections than most metropolitan centers in the world.

p. 20(8)

Table 3

Sample by French Census Districts of 1962 of Households, Residential and Non-Residential Floors and Buildings by Map Count

District	Households in Sample	Floors					Buildings
		Total Floors	Residential		Non - Residential		
			Number	% of Total	Number	% of Total	
Total	1903	2289	1903	84.12	357	15.88	2279
I Pau	1	31	1	3.22	30	96.77	345
II Mines et Bord	44	65	42	70.33	23	29.67	468
III Arudeh et Mer	72	84	72	85.71	12	14.29	345
IV Bordeaux	87	112	87	77.68	25	22.32	1200
V Nelli	44	99	44	44.45	35	35.35	892
VI Medoc	24	114	74	64.95	40	35.05	1240
VII Rouell	100	288	180	62.50	35	12.50	1004
VIII Arcachon	222	354	332	93.78	28	8.29	2455
IX Blaye	200	230	200	86.30	30	9.30	1007
X Blanquefort	271	300	251	83.70	38	12.30	2550
XI Pas Balzac	232	264	232	87.90	32	12.10	1854
XII Isle et Dordogne	60	62	60	85.85	14	17.15	630
XIII Thouars *	60	77	60		*		1760
Agglomerations in Medoc							

* Tabulated separately because of special characteristics

[illegible]

Table

HLP 341

Population Size, Residential Floors and Ap
Estimated from the Sample and T

Stratum	Total	Flats		
		Residential		
		Number	% of Total	
Total	[illegible]	[illegible]	[illegible]	
1 Flats	[illegible]	[illegible]	[illegible]	
11 Floors of Flats	[illegible]	[illegible]	[illegible]	
111 Tenements of Flats	[illegible]	[illegible]	[illegible]	
IV Maisonettes	[illegible]	[illegible]	[illegible]	
V Mews	[illegible]	[illegible]	[illegible]	
VI Bedsitters	[illegible]	[illegible]	[illegible]	
VII Studios	[illegible]	[illegible]	[illegible]	
VIII Terraced	[illegible]	[illegible]	[illegible]	
VIII Semi-detached	[illegible]	[illegible]	[illegible]	
IX Shops	[illegible]	[illegible]	[illegible]	
X Warehouses	[illegible]	[illegible]	[illegible]	
XI Flats Above	[illegible]	[illegible]	[illegible]	
XII Use of Warehouse	[illegible]	[illegible]	[illegible]	
XIII Vacant *	[illegible]	[illegible]		
Applications to Warehouse				

* [illegible]

[illegible]

[illegible] 30(A)

Ans. 4

4 Apartments and Non-Residential Floors
of Total Buildings by Map Count

Floors					
	Non-Residential		Apartments	Buildings	Population
	Number	% of Total			
	6383	13.48	32394	35740	2940[illegible]
	1394	96.77	45	345	374
	396	28.47	1141	909	12361
	303	14.38	1834	745	10826
	464	33.32	2338	1099	14734
	439	35.33	1749	807	10448
	743	35.99	2893	1349	13436
	478	33.34	4874	1864	29856
	492	9.38	4294	3433	47796
	439	9.36	4773	4487	34884
	749	33.36	7849	3589	43748
	463	33.33	3433	1971	28948
	339	37.47	1846	638	9736
	396		3441	1784	33853

[illegible]

[illegible] Floors = 4.58
= 4.76

م. الملف (٥)

[illegible]

464

Table 95

Incidence of Work on Own Land for Those Working in Village for Part of Year

	[illegible]	[illegible]	[illegible]
Total	91	100.00	
Yes	35	38.46	.650
No	38	41.76	.652
No answer	18	19.78	

342
364

Table 96

Type of Dwelling

Type	[illegible]	[illegible]	[illegible]
Total	1873	100.00	
One family house	340	18.15	.388
Multiple family	1211	64.66	.811
Combined dwelling & office	16	0.85	
Combined dwelling & commercial	224	11.96	.498
Combined dwelling & industrial	34	1.83	
Other	13	0.69	
No answer	7	0.37	

p. 83 (c)

Table 95

Basis of Occupations of Households

Census	Number	Percent	±
Total	1851	100.00	
[illegible]	439	38.00	.000
[illegible]	1340	72.24	.000
[illegible]	5	0.27	
[illegible]	4	0.22	

Table 96

Building Material Used in Dwelling

Type of bldg. material	Number	Percent	±
Total	1535	100.00	
[illegible]	1151	47.35	.001
[illegible]	61	3.17	.000
[illegible]	18	1.00	.005
[illegible]	7	0.36	
[illegible]	101	10.36	.001
[illegible]	9	0.47	

US Census Bureau, 1990s ASCII Technical Info

MUNICIPAL GOVERNMENT IN THE LEBANON

I. THE GENERAL MUNICIPAL CODE

The history of municipal government in the Republic of Lebanon goes back only to the Ottoman Municipal Law of 1877[1] which was largely based upon the Code Napoleon. The transition to the new municipal code promulgated in 1922 after the establishment of the French mandatory regime was comparatively simple. The general framework remains much the same with minor differences in procedure, particularly in the degree of centralization.

With only 130 incorporated municipalities among the 1300 odd towns and villages of Lebanon and with only eight of these with a population of more than ten thousand, no very elaborate code is required. The only large city, the capital, Beirut, with a population of 130,000, like the capital of France, is organized under a separate law. All the other municipalities of Lebanon are chartered under Arrêté No. 1208 of March 10, 1922[2] while the hundreds of unincorporated villages are governed through the institution under the *Loi des Moukhtars* of January 13, 1926.[3]

Municipal affairs are supervised and controlled by the national government through the Ministry of the Interior by means of its administrative officers in the various levels of local government. The Republic is divided into five principal administrative districts, each headed by an appointed administrator (*mohafiz*). The districts are in turn sub-divided into eighteen *kadas* each under the administrative control of an appointed *kaimmakam*.[4] Through French counsellors attached to the more important administrative posts the entire system is brought under the directing authority of the French High Commissioner.[5] All these officials exercise a constant and vigilant surveillance over the municipalities within their jurisdiction with powers even more extensive than those of the prefects in France, thus bringing municipal government well within the highly centralized system of national government.

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1. George Young, *Corps de Droit Ottoman*, (The Clarendon Press, Oxford, 1905), Vol. I, p. 48.

2. Recueil des Arrêtés et Décisions du Grand Liban, 1920–1932, (Imprimerie du Levant, Beyrouth, 1933), p. 241.

3. Journal Officiel de la République Libanaise (Imprimerie du Levant, Beyrouth), No. 5, 1926, p. 4.

4. [illegible] loc. cit. No. 5, 1926, p. 1. Formerly the Lebanon was divided into 22 *nahiyas* (districts).

5. All decisions and orders of the Administrator must be visaed by the French counsellor. Arrêté No. 1208, Art. 46.

[illegible]

CARTE DU LIBAN

NORD

KAA

MONT LIBAN
LIBEK

LIBAN SUD

In 1775 population of 1,200 people and general social organization, Bishkinzour is typical of the Lebanese village communities. It is situated in the foothills of the Lebanon mountains, fifty miles to the north of Beirut and twelve miles to the south of Tripoli, the two seaports of the country. The writer was born and grew up in this village. He is the product of its native Arab culture, as influenced and modified by the travelling American culture. The present article is based upon personal experience—his own, with an Arab-American background, and that of his people, who have lived in the same village for eight generations.

With respect to the religious situation in the village previous to the appearance of mission activity, it is sufficient to emphasize a few salient facts. In the first place, there were in the village three religious sects—a large majority of Greek Orthodox (about 1000 people), a small minority of Moslems (about 150 people), and three Maronite households, which will be neglected in the discussion. Secondly, the relationship between the two religious sects had always been such as could be characterized as harmonious and stable. Each sect took it for granted that there had always been and there will always be two sects in the village—Moslems and Greek Orthodox. Consequently, there had never been any attempt on the part of one sect to interfere with the religious practices of the other or to undertake any proselyting campaign. Thirdly, religion in the village had always been an integral part of the whole village life. It was not a matter of dogma, or

(2)

Mr. Gulick E-5 (1951)1954 MEI Lebanon MEI

CONSERVATISM AND CHANGE IN A LEBANESE VILLAGE

John Gulick

THE COASTAL HIGHWAY which connects Beirut and Tripoli winds between the crashing surf of the Mediterranean and the sharply rising slopes of Mount Lebanon. At one point in the journey northward along this road, the traveler may notice before him a ridge which, from the distance, seems to block his way. If, instead of continuing toward Tripoli, the traveler turns off the main highway at the foot of this ridge and winds his way up the gravel road which climbs its face to the crest, he will find himself at the southern, seaward tip of a roughly semi-circular ring of six small villages. At the center of this ring is a seventh village considerably larger than the others. This village is al-Munsif.

Topographically, the area which is occupied by the seven villages consists of three main ridges which project toward the sea in a fanlike fashion, so that the shape of the area is roughly triangular. The ridges are separated by deep, dry wadis; in addition there are other minor creases and gullies, so that the over-all terrain is rough and broken. The land itself is unstable for the prevalence of limestone outcrops. The natural flora conforms to the type known as "garrigue," which features low, bushy scrub oak and a variety of small, thorny, aromatic plants. It is a landscape which could not inspire very much confidence in the hearts of ordinary farmers; even to Lebanese farmers, whose fortitude and resourcefulness are justly famous, it has presented a serious challenge.

But the challenge does not end with land features so rich. An even more serious problem is the lack of ground water. There are, indeed, two springs very close to the shore, but both are small and one is brackish. All the water used in the area is winter rain water drained off the roofs of the houses and stored in large underground cisterns, of which there are a very large number. This supply must provide for all the needs of the inhabitants for the entire year. The amount which can be devoted to watering plants is, therefore, extremely limited, and irrigation, in the sense generally applied in the Near East, is impossible. Under present conditions [illegible]

* This article is an anthropologist on the staff of the Department of History at Antioch College. This article is a brief report of a community study which he made in Lebanon from January to July, 1950, under the direction of the Department of Anthropology of Harvard University. He is the author of "The Lebanese Village: An Introduction," *American Anthropologist*, vol. 53 (August 1951), which deals with certain technical aspects of Lebanese village social structure.

McGuire E-5 (1954)1954 MEI Lebanon MEI

to the town, is impossible under present circumstances. The most important crops are olives, figs, and grapes, some of which receive irrigation in the growing season. The orchards and vineyards grow on terraced land which is situated generally on the lower parts of the ridge slopes and at the heads of the wadis. Some vegetables and a few small orchards of mulberries (remnants of the once predominant cash crop—silk) grow immediately adjacent to the houses.

Al-Mansūf can be seen from a distance quite some time before the traveler enters it. The houses, varying in color from white to gray to tawny, are perched, one directly above another, it seems, on the southern slope of the ridge — a few are on the crest itself, at its highest point. They number about 50 and are typical of the Lebanese countryside. About one-quarter of them have the pitched roofs of red tile and other architectural features which are reminders of the decades before World War I. The majority, however, are of a much more ancient style, with low windows and a flat roof made of timbers and a thick layer of packed earth. In some cases, the old earth roofs have been recently replaced by cement ones. A few houses have been built completely anew in recent years, but with two exceptions they are not particularly different in general style from the older ones. Household furnishings and equipment show the unmistakable influence of industrialized Europe and America — mostly the former. Kerosene pressure lanterns and stoves have almost completely replaced older forms. Bedsteads, wardrobes, tables, and chairs — all of European manufacture and/or design — are used in every house. However, the village has no electricity and no system of running water.

From the observation of physical externals, one may easily deduce that *al-Mansūf* partakes both of the traditional and of the recently imported (that is, since the late 19th century). It therefore reflects the tumultuous culture change which at present colors life in Lebanon and in the Middle East generally. But material aspects of culture are only fragmentary indications of behavior. In themselves, they reveal little of a specific nature concerning motivations, loyalties, hopes, fears, and expectations. How did *al-Mansūf*, as a community of people, come into being? What are its traditional foundations of life? How, and to what extent, have its traditions been altered by the far-reaching cultural changes of the late 19th and 20th centuries? What problems face its people as a result of these changes?

II

According to tradition, *al-Mansūf* was established by a man who came to the site from Jabal Hawrān in Syria, after a sojourn in Baalbek. All the 323 members of the village are believed to be direct descendants of the founder, a belief which is indicated in a genealogy which is in the possession of the priest. There is some disagreement among the villagers on details

in the genealogy, but there is no disagreement on their ultimate origin in the same town, often referred to as "our forefather." On the basis of the number of generations accounted for in the chart, it appears that the founder was probably born sometime late in the 18th century. Historical material is available which gives a clue to the reason for the founding of the village and at the same time supports the estimate of the date suggested by the genealogy. The reign of the Amir Fakhr al-Din II (1590–1635) is known to have been a period in which many Syrian Christians sought refuge in Lebanon to escape Turkish persecution. It is reasonable to suppose that the founder of al-Mansūr, a Greek Orthodox Christian, was one of them. The probable date of the establishment of the village suggests, further, the reason for the selection of a site which is far from ideal for agricultural purposes: the better-favored areas in Lebanon had already been occupied by other groups.

Once established, what manner of village was al-Mansūr? Everything that can be learned about "the old days" indicates that it must have been typical of the traditional pattern of village life in the Middle East, which in turn fits the criteria of the "folk community," as understood by sociologists in general.[1] Life in al-Mansūr, then, prior to the last quarter of the 19th century when the great cultural changes began, was focused on four major themes:

1. *Devotion to the Land.* Agriculture was the economic base of the community, the occupation of all its members except for a few specialists who also were often part-time farmers.

2. *Religious orientation.* Religious attitudes permeated all aspects of life; religious behavior was integrated with economic and family behavior. The religious affiliation of the village was sharply defined.

3. *Predominance of kinship statuses* in the patterning and regulation of interpersonal affairs, for example in mutual aid arrangements. The kinship group was a focus of intense loyalty for its members, so much so that members of the same lineage were often preferred in marriage.

4. *Extreme localism of knowledge, interests, and loyalties.* This was reflected in the prevalence of inter-village feuds and in the clear preference for the marriage of an individual to a member of his or her own village rather than to an outsider. (Village endogamy.)

In the case of al-Mansūr, there were a few variations on this normal structure. On the economic side, first, a certain amount of fishing has always been done right from the village itself. Second, the necessity of importing wheat has always made some money income imperative. It was therefore common for village men to do wage labor in other communities in slack seasons. Sponge diving was one such seasonal occupation, probably begun

[illegible]

[1] [illegible], "Group Behavior in the Village Community of Lebanon," *American Journal of Sociology* vol. 46 (1940), pp. 191–97; "The Arab Village Community of the Middle East," *Annual Report of the Smithsonian Institution* 1948 (1949), pp. 505–15.

Syria and Lebanon

Chapter Ten

SYRIA AND LEBANON

The Land and the People

The area of the present Syria and Lebanon lies to the north of Arabia Deserta and in the western horn of the Fertile Crescent. The two republics do not enclose within their boundaries a natural geographic entity and their climate and topography are best studied in relation to the surrounding countries;[1] but within the political boundaries of the two states, the following geographical divisions may roughly be distinguished:

(1) *The Coastal Strip.* This is about twenty miles wide near Latakia and rather less just north of Tripoli, but in some places disappears and the mountains meet the sea. Olives, bananas, citrus, and vegetables are cultivated intensively near Beirut.

(2) *The Mountains.* Starting from the north, the first coastal mountains are the Jebel Ansariya (also known as the Alawi Mountains), which average 4,000 feet and are well populated on the western slopes. To the south is the Homs–Tripoli gap and then starts the Lebanon range with peaks of over 10,000 feet. Even on the upper slopes of this range water is plentiful, there is close cultivation, and the villages and towns are prosperous. Near Beirut are situated the mountain resorts to which many of the city workers move each night when the summer brings its humid heat. The interior ranges of mountains lying parallel to that of the Lebanon are the Anti-Lebanon (between Homs and Zahle) reaching over 7,000 feet and the range of Hermon (between Zahle and the Israel border) which reaches 9,000 feet. Water and cultivation are far less plentiful on these than on the coastal mountains. Further inland still and to the south of Damascus lie the Leja, a bleak area of igneous rock, and the Jebel Druze, which reaches 5,000–6,000 feet and lies north of the Jordan border.

(3) *Plains and Plateaux.* Hardly any of the territory of Syria and Lebanon lies less than 700 feet above sea-level and south of Homs almost all the land is over 1,600 feet. The richest agricultural land is on fairly high ground and forms part of a

[1] See W. B. Fisher, *The Middle East: a Physical, Social and Regional Geography* (London, Methuen, 1950).

[illegible]

[illegible]

[illegible]

1. [illegible] 131
162
167

2. [illegible] 241
245

3. [illegible] 241
[illegible]
[illegible]

4. [illegible] 167
185

5. [illegible] 161
165

6. [illegible] 234
[illegible]
[illegible]

[illegible]

[redacted]

[illegible]

[illegible]

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practical mechanical equipment which will eliminate excessive backbreaking labor and enable us to do the work on a larger scale more quickly. This includes mechanical implements as agricultural equipment of more modern type suitable for present primitive types.

b. Domestic services. One of the major obstacles to our humanitarian services which we have been endeavoring to meet is the scarcity of goods and trade goods now in demand. For this work we have been using small hand-operated spraying equipment. We are using many primitive mechanical implements especially for spraying the high grass roofs which are prevalent in the areas we serve. Since these grasses are considered an important by the life of the village here spraying becomes important.

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III. Leadership training. In the training of leadership we have three groups in view, the rural village leadership, area leadership and students. The first two of these look our service more dispersed, and can be carried on through our schools and extension services. The latter has as its variable the following:

1. Student Summer Work Camps. Where we use the students of the Bethel College for Women and the U.C.A. for work in the Kikuyu area. This work has been financed by the Lutheranian movement, but there is need for more equipment. This equipment would belong to the fellowship centers and would be used in the camps during the summer.

2. Visits of students from the departments of rural Education and Rural Sociology of the Bethel College for Women and the University of Kansas. As well the present time these visits have been limited to one-day visits, which have been very limited in effectiveness. We are anxious to have living quarters for these students, so that they would stay for longer or shorter periods of time, so that they could really get acquainted in our centers and make a contribution to our course.

We have building plans for such a center to be used in student training and the cost of simple equipment for such a building. Details of this are included in the earlier which reports and the Year Plan.

3. Rural Sociology Work. During the vacation in the spring, we are attempt to bring the challenge of rural services to the young people of the high schools which they have decided as careers of the church. This have not required special buildings or equipment as it would be the same we have used for the regular work of the Centers and for college student special field work and observation.

4. We are here a special opportunity to cooperate with the field work programme of the American University training centers for public health specialists and community health nurses. Our part in this training programme would be to maintain a field training center. The plan would be as follows:

1. We would provide the area where these trainees would have practical training. The nurse is one of the most needy areas in Lebanon so far as health facilities go, so it provided use of the best areas for field work. We have already had considerable discussing with the staff of the Public Health School of the American University of Beirut.